

## I AND OUR ELDER BROTHER\*

నేను, మా చిన్నన్నయ్య

By

Dr.Veturi Chandrasekhara Sastri

Sri Prabhakara Sastri was the younger of my two elder brothers. We were two younger brothers (known as 'Tammullu' తమ్ముళ్లు in Telugu) born after him to our Parents. We used to call him as our 'Chinnannayya' (చిన్నన్నయ్య) in Telugu. Now I am not in a position to recollect from when I have Remembrances of him. May be because of my habit of continuously observing him since my childhood, my time sense is blurred. This is similar to my blurred remembrances about my Parents.

I have faint remembrances about his days of his getting education from Sri Chellapilla Venkata Sastri<sup>+</sup> at Bandar (Masulipatnam). In those days whenever he was visiting our home in Native Village 'Peddakallepalli', he used to respect and keep distance from my Father out of fear.

Since childhood he had compassion and pity to the others. Whenever some poor people used to come to our doorstep he used to be restless and plead with our mother or elder sister to offer them the leftover food or eatables. He used to grieve and feel pity for the miserable and ill persons.

I remember one day when a cow in our backyard was suffering from Delivery Pains, he could not bear to see its suffering and went to the Gopalaswamy temple in our village. There he was praying for the comfort of the animal till he got a message from home about its safe delivery and then he came back home in peace! In a neighbouring village, Viswanadhpalle, there used to be an annual function of animal sacrifice before the local Nanchaaramma temple. People used to take forcibly cattle through the street of our house and whenever the event came to the attention of my brother, he was shivering with freight and grief.

After completing his education under Sri Venkata Sastri, on the advice of our Sister's husband at Madras (Chennai), my brother went and joined as a Telugu Teacher at Wesleyan Mission High School, Triplicane. I remember it was during 1910-1911. After one or two years of his career there, he joined the service of Madras Oriental Manuscripts Library. Before leaving the High School the students honoured him and presented a Fountain Pen to him. I remember my brother's letter describing the event to our parents being read and we all feeling happy at our home.

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Part4 Contribution of Veturis for the Development of Yoga

In those days I and my younger brother 'Sankaram' (Sankara Sastri) completed our preliminary education from our village Primary School and stayed at home for some time.

After one year, our Eldest brother venerable Sri Venkata Siva Sastri was appointed as the Postmaster at Avanigadda, which was six miles from our place. For nearly two years we stayed with him and learned some amount of English and Sanskrit from him. Eldest brother was a scholar of Sanskrit and he also had a good knowledge of English. He had an extraordinary skill of Teaching. From him we learned with attention: Amarakosam, Sabdamanjari and also some Sargas of Raghuvamsam, and Kumara Sambhavam apart from some parts of Bhoja's Champuvu and Bhartruhari, and Enugu Lakshmana Kavi's work#. In between his teaching He used to recite Some Chatuvus^ in Sanskrit to incite our interest in Sanskrit learning. The foundations he laid in our minds immensely helped in improving our Language proficiency in later periods of lives.

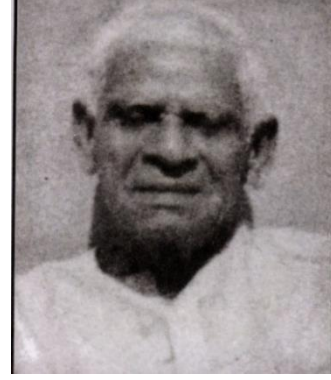
+ *Chellapilla Venkata Sastri (1870-1950) was the First Poet Laureate of Andhra Pradesh.*

# (a) Amarakosam, a thesaurus in Sanskrit written by the ancient Indian scholar Amarasimha two thousand years back. (b) Sabdamanjari is Knowledge of declensions of Nouns and Verbs; (c) Raghuvamsam, a Sanskrit Mahakavya written by Kalidasa of 5<sup>th</sup> Century CE; (d) Kumara Sambhavam epic is by Kalidasa describing the Birth of Karthikeya the War-lord of Devata; (e) Bhoja's Champuvu is a re-telling of the [Ramayana](#) in mixture of prose and poetry; (f) Bhartruhari is a 5<sup>th</sup> Century CE scholar who wrote Sataka Traya (on Ethics) and [Vākyapadīya](#) (on [Sanskrit grammar](#) and linguistic philosophy); (g) Enugu Lakshmana Kavi is an 18<sup>th</sup> Century CE Scholar who translated the Sataka Traya of Bhartruhari into Telugu. ^Chatuvus (చాటుపులు) are popular poems in Sanskrit and Telugu literature which were in oral circulation over a long period of time.

After our completion of our Primary school education, Chinnannayya used to write letters to Parents expressing concern about our Further Education. Later on when he got married and was going with his wife Smt.Veturi Mahalakshamma to Madras he took me and Sankaram also along with him. That was in the period of 1914. Our Sister Smt.Saradamba and Brother-in-law Sri Kaja Venkata Seshayya were staying then in House No 16, Hanumanthalala Street, Triplicane. We were also staying in a Portion of that House, then. I was admitted in the Kellet High School where brother was employed previously. The Principal of that School, Reverend Digium Leith gave a concession and took only half of the School Fees for my study then. I continued in the School and finally passed my S.S.L.C. Examination in 1920. Because of my previous coaching from my Eldest Brother, I could get very good marks in Sanskrit and Telugu and also in other subjects. Even I got some prizes from the school. Chinnannayya used to follow my progress in the school and was expressing his satisfaction and pleasure.



**Sri Veturi Prabhakara Sastri**



**Dr. Veturi Chandrasekhara Sastri**

After some time we moved into another house in Saatani Veedhi<sup>5</sup> of Triplicane. In the same house in another portion one Law College Student, Chintagunta Raghava Rao<sup>1</sup> was residing. Gurajada Appa Rao<sup>2</sup> was coming now and then to Madras and staying at Tawker and Sons in Mount Road. Now and then in those trips he used to visit Chinnannayya at our house. Brother also was meeting him at his place and both of them were seeing some Experimental Pictures at Gaiety Theatre<sup>3</sup>. In those days only Silent Pictures were screened at the Theatre. Eminent Scholars Rentala Subba Rao<sup>4</sup> and now and then Komarraju Lakshmana Rao<sup>5</sup> used to meet Brother now and then. Brother also used to meet them at their places. He was also meeting Sri Vepa Ramesam<sup>6</sup> who was staying in our Street.

In those days Chinnannayya wrote and published the Telugu Works<sup>T</sup>: “Chatupadya Manimanjari<sup>7</sup>, Kanakabhishekam, Kamadhenu Katha and Translation of Bhasa Natakas”. In those days there was a good demand for the Sale of Chatupadya Manimanjari. Daily there were 10 to 15 Orders. My younger brother, myself and whenever convenient Sister-in-law Mahalakshamma were packing the book parcels. On the Parcels I used to write the Addresses and Filling up the Value Payable (VP) Money Order Forms along with them. On the way to our School in the Parthasarathy Koil Post Office near the Big-street, myself and brother used to paste stamps and submit them for despatch. When the VP MO's used to come I used to write acknowledgement slips for return to the senders and hand over the cash to sister-in-law.

<sup>5</sup> *Present Name: Tulasinga Perumal Street*

1. Chintagunta Raghava Rao was a *former Puisne Judge (1949 – 1953) of Madras High Court.*

2. Gurajada Appa Rao (1865-1915) was a *well-known Play writer and Poet in Telugu.*

3. *Gaiety Theatre was the “First Theatre set up in Madras” (1914) by Raghupathy Venkayya*

[https://en.wikipedia.org/wiki/Tamil\\_Movie\\_History](https://en.wikipedia.org/wiki/Tamil_Movie_History).

4. Rentala Subba Rao was an *eminent Analyst in English of the English Bard ‘Shakespeare’ (1908)*

5. Komarraju Venkata Lakshmana Rao (1877-1923) was an *eminent Historian and Telugu Litterateur.*

6. Vepa Ramesam was a former Puisne Judge (1920 – 1935) of Madras High Court.

7. Chatupadya Manimanjari, is a Compilation of Chatuvus<sup>^</sup> in Telugu Literature.

<sup>^</sup>Chatuvus (చాటుపులు) are popular poems in Sanskrit and Telugu literature which were in circulation over a long period of time.

<sup>T</sup>Several Literary works of Sri Veturi Prabhakara Sastri have been Reprinted and put on as E-Books online by the Tirumala Tirupati

Devasthanams: <http://ebooks.tirumala.org/> See Catalog: Sub-Section Telugu.

In comparison to the present day my Elder Brother's take home salary was very little. Even then, our needs were met without any difficulty and our lives were happily satisfied. A free copy of 'Andhra Patrika' Daily of Sri Kasinathuni Nageswara Rao<sup>8</sup> was being received at our home daily in the evening. On the receipt of the daily paper Elder Brother used to read the paper for ten to fifteen minutes. Those were the days of First World War. He used to be distressed after reading the ongoing human sacrifices. When we were in Tulasingaperumal residence the Emden [light cruiser](#)'s bombing of Madras<sup>9</sup> took place!

My Sister-in-law Smt. Mahalakshamma was only one or two years elder to me in age. She was a gentle house wife of patience and tolerance. Always appearing with a smiling face. She was an adept in house management. She was without confusion or tottering in all situations and was managing things steadily and ably. Even though there was not much of an age difference with us she was looking after me and younger brother like her sons or young brothers. She was treating us with kindness and compassion. We spent our student days of ten to Twelve years at her house. During that long period she was bearing with our mischievous deeds and only in rare occasions sought our elder brother's help in correcting our behaviour. She was rated as a 'Mahāsādhvi'<sup>M</sup> (excellent and gentle woman) by her husband and all the visitors and guests to her house. *In her remembrance I submit my Devotion to her with my folded hands!*



My younger Brother\* and myself, even after our marriages, stayed with Brother Prabhakara Sastri and Smt. Mahalakshamma, and continued our studies at Madras. *We can never forget the Kindness and Affection bestowed on us by the Pious and Ideal Couple. We are immensely indebted to them!*

Our Elder Brother was having keen and sharp intellectual faculties. He would keenly observe the facial expressions of individuals and tell their inner desires. He was an expert in observing animate and inanimate objects and describing their beauties and specialities, which are beyond ordinary comprehension. He would explain myriad features of several Flowers, Fruits, Unripe Vegetables, Leafy vegetables, etc. He would also explain their subtle differences in tastes and their medicinal benefits. These keen and sharp intellectual faculties thus led him to be a great Critic and Researcher in Literature and Historical Studies.

My Brother had a sharp pocket knife which he was using for cutting. He was fond of good quality mangoes and ripe white guava fruits ('Jamapandlu' 'జామ పండ్లు'), Lanka Dosa Pandlu (లంక దోస పండ్లు) (Round yellow coloured Cucumbers) etc. He had a fancy for peeling the skin of these fruits in a continuum without breaking like a ribbon. He used to cut the fruits into pieces and eat them while passing on some pieces for tasting to individuals around him. He used to enjoy narrating their scented smells. Whenever someone was using his knife without his knowledge he used to enquire from the family members about the same!

He was fond of 'Pappukura' (పప్పుకూర) (Cooked Lentil Curry) of - 'Chinta Chiguru' (చింత చిగురు) (Tender leaves of Tamarind tree), 'Raw Mango' (పచ్చి మామిడి), and 'Dosakaya' (దోస కాయ) (Yellow coloured Cucumber). He was also fond of Soups made with vegetables – 'Munagakaya' (Drumstick vegetable), 'Gongura' (గోంగూర) (Indian Roselle), and 'Chukka Kura' (చుక్క కూర) (Green Sorrel), 'Lanka Vankayalu' (లంక వంకాయలు) (Eggplant vegetable or Brinjal, grown in sandy islands of rivers). We can understand his passion and taste for vegetables and fruits from the following poems of him.

1. “పయరకూర తెచ్చి పచ్చి మిరపపండ్లు

నుక్కళించి పోసి ఊరనిచ్చి

కొంత కొంత పొదిపెకొను గోగు పచ్చడి

చవికి ఇంక నోరు చివికితీరు”

“Fresh vegetables from the farm (పయరకూర) are brought and seasoned with ripe red chillies (మిరప పండ్లు), which are consumed along with small quantities of Gongura Chutney (గోగు పచ్చడి). I remember those tastes and crave now to consume them again”.

*See Poem Continued on Next Page >>>>*

8. Kasinadhuni Nageswara Rao (1867-1938), was a Pioneering Journalist, Publisher and Nationalist.

9. On 22<sup>nd</sup> September 1914, [German light cruiser Emden](#) bombarded Madras Port and destroyed Oil tankers.

<sup>M</sup> Mahāsādhvi ('మహాసాధ్వి')

\* Sri Veturi Sankara Sastri

2. “ఎన్నడు తిందునో ఇంకొక్కమాటేను

వాయూర లంక వంకాయ కూర”

“అరబండిన జహంగీరు మామిడి పండ

నాసపండును లంకదోస పండు”

“I do not know when I will be able to eat mouth-watering cooked Lanka Vankaya (లంక వంకాయ) vegetable (కూర), just ripe Jahangir Mango fruit (అరబండిన జహంగీరు మామిడిపండు), Pine apple fruit (అనాస పండు), and Lanka Dosa Pandu (లంకదోస పండు)”.

He was fond of good food, but taking food in limited quantity. For him cooked food should be tasty and clean. Whenever it was not so he used to express his serious dissatisfaction. Whenever he was very much satisfied, he would say that he never ate such tasty and good food in the last ten years. I heard him say so several times. My sister-in-law was a keen observer of his tastes and likes and would provide food items according to his needs. He was needing either milk, or butter milk, cold or hot water on different occasions. At a very short notice she was able to give the same items to him. None could ever guess his changing requirements and only she would succeed in the arduous tasks. Her continuous effort was an “*Asidhara Vratam*”<sup>a</sup>. My brother gave compliments to her achievement.

During 1916 when I was studying Fourth Form in Kellet High School, my Brother was touring Andhra Desa on a deputation by the Oriental Manuscripts Library for collecting palm leaf manuscripts. In this tour he was accompanied by his wife. Now and then he used to report to his Office at Madras and he was following my welfare. In those days I was taking food in Janardan Hotel and once I was down with Typhoid fever. Then he came back to Madras and was very much worried about my health. He used to leave me at home around 11 am and go to his office. Later on he was taking permission from his Office and coming back home at 2 pm. While entering house he was asking anyone he was seeing about my progress. He was like a cow which recently gave birth to a calf and concerned about the offspring’s welfare. He was touching all parts of my body and assessing my condition with anxiety. At that time Dr.Narayanaswamy Mudaliar, a medical Practitioner of Triplicane gave me medicines for a month but unfortunately there was no relief and my temperatures were shooting up to 104°.

<sup>a</sup> A religious effort like standing on a sharp edged sword at all times (“అసిధార వ్రతము”).

<sup>#</sup> The Medium through meditation is able to observe and see the different parts of the body and their functional conditions of the tested Person.

Then brother brought Dr.Nanjunda Rao from Mylapore who treated me when my temperatures were coming back to normal within a week.

By that time my brother was already initiated into the Yoga System by Master CVV at Kumbakonam and he himself got cured from illnesses. Brother sent a telegram to Master about my condition and requested for a Relief through Prayer. In reply Master CVV wrote that he requested his Medium (disciple) in Choolai, Madras (Sri C.R.Krishnaswamy Ayyar) to treat the patient. Brother met Sri Krishnaswamy and on his request Sri Krishnaswamy came to our home and took a Test<sup>#</sup> on me and reported the Results to Master CVV. In

those days I was feeling that my Left side portions of the body were weak. Without my disclosure Sri Krishnaswamy could observe the same and mentioned in his report. After Treatment my health improved. I lost one academic year because of these developments. The same year (1918) my brother while attending the December Call Prayers at Kumbakonam took me there along with him. On the orders of Master CVV I was initiated into the Yoga System on 31<sup>st</sup> December 1918.

Later on Brother was posted at Duty at the Tanjavur Sarawathi Mahal Library on Catalogue Preparation Work. During his work there he took his family to Tanjavur and I also joined them. We were there for four or five months. Since Tanjavur was near Kumbakonam brother was going to Kumbakonam to meet Master and Pray with him. In Tanjavur One Medium Tyagarajayyar's House was a meeting place for Prayer where all the Tanjavur Mediums used to join. Daily at 6pm in the evenings we all used to pray.

Before joining Bhruktha Rahita Raja Yoga my Brother underwent many physical and mental ailments for a long time and got through Yoga not only complete Health but also New Enthusiasm, Self Confidence and Courage in Life. He developed a belief that Achieving Eternity of Life is possible through Yoga, and wanted to share the same with all his friends and relatives. Towards this goal he started explaining the benefits of the yoga to them and persuaded them to go to Kumbhakonam with him. Thus many of them got initiation into the yoga system in the presence of Master CVV. As far as I remember my eldest brother Sri Venkatasiva Sastri, my brothers-in-law Sri Kaja Venkata Seshayya, Sri Kasibotla Venkata Subrahmanyam, Dear Friend Susarla Kumaraswami Sastry, Some of my Co-born, my Father-in-law Sri Polepeddi Venkataramayya and others. Because of advanced old age many could not go to Kumbakonam and got the Initiation in their native places only. Among such were my Parents, my Brother's Father-in-law, our Maternal Uncle, Brahmasri Addepalli Somanatha Sastri, and many others whom I was not knowing. Ever since my brother started practicing the Yoga he used to sit down for Yoga Prayer dutifully at 6 am and 6 pm, wherever he was. I can say that he never practiced alone, without companion.

Every year in Kumbakonam in the presence of Master CVV regular Prayer Gatherings known as *General Calls*, used take place. These were in the last weeks of May and December. Many Mediums from various places used to attend these Calls. Among them were many persons from other religions also. In those gatherings Master CVV used to explain many unknown and new things. All of them were not Comprehensible to many people.

Some people depending on their "*Purva Sanskara*" (Previous knowledge) could understand them to some extent. Some Mediums used to note down Master's Teachings. Some such notes are available with many Mediums even now. I used to attend such General Calls in the company of my Brother. Many persons who gathered then used to

discuss many issues and also their individual experiences. Those occasions were inspiring and knowledgeable to everyone.

When Important Teachings were to be made Master CVV used to write on the Cement Slate Fixed on the Western Wall of the Yoga School Hall. He used to draw pictures with natural lime chalk and with their help used to explain many things difficult to understand normally. While teaching he used to sit on the base projection which was covering the western wall. In other times He used to appear sitting on an easy chair in the Yoga Hall. In other times, he used to appear surrounded by his Disciples on a front porch in his Residence opposite to the Yoga School, discussing things and clarifying their doubts. During General Call days these Discussions used to last till 11 am in the mornings and after lunch till evening and again after Dinner up to midnight. In Yoga School there was a wake-up call bell ('Jaaganta'). As soon as the bell rang, all the mediums used to assemble in the hall for practice. It used to ring sometimes in the midnight or in early hours. Those were the days when Planetary Regulations were practiced. I remember during December last week in the early hours of cold, mediums used to take bath in the Kaveri river shore known as 'Bhagavat ghattam' and then assembling for Practice. Persons coming from different places, different castes and different religions were all there in theses congregations. They were all forgetting about their problems and staying like a single family under the Master's direction. Those three days were memorable. After the call days one by one of them were taking leave from the Master by paying their respects through bowing their heads and touching his feet. The scene was touching and parting was painful for everyone. Those memorable days were registered permanently like a festive occasions in my heart!

Master CVV had a golden glow and attractive appearance. His voice was tender and soft. He had slight squint in his eyes. One had to attentively listen from close quarters for understanding his words. His delicate and handsome appearance must be seen with one's own eyes and cannot be ascertained from a photograph. For those who saw him personally he would appear somewhat rough in the photograph. In this connection I will narrate a Discussion on his appearance in a Photograph. In Muktyala\* a Poets Meeting for Discussion (Kavi Goshti<sup>+</sup>) was arranged by Raja Sri Chandra Mouleeswara Prasad<sup>+</sup>. Many Poets from all the parts of Andhra Pradesh attended the Conference: Sri Chellapilla Venkata Sastri, Avvari Subrahmanya Sastri, Sri Veturi Prabhakara Sastri, Sri Pisupati Chidambara Sastri, Sri Madhavapeddi Bucchi Sundararama Sastri, Sri Hari Nagabhushanam were some of them. All of them were accommodated in my younger brother Dr.Sankara Sastri's House. In his House in a prominent place in the Hall there was a decorated picture of Master CVV. Sri Hari Nagabhushanam enquired as to whose picture was that one. Somebody explained that

<sup>+</sup> 'కవి గోష్ఠి' (Kavi Goshti).

*\*Muktyala, in the Krishna District, is by the side of Krishna River.      +Zamindar of Muktyala Estate*

was the picture of Yogi in Kumbakonam known as Master CVV. Sri Nagabhushanam commented that there was no glow in the face of the Master. In reply to that observation



Sri Venkata Sastri retorted that “If a photo of a diamond is taken it will not show any glow and the diamond looks like a dead stone only”. With that timely reply Sri Nagabhushanam became silent.

Master had a habit of inhaling Snuff Powder. He used to wear a Silk Dhoti and tying it around his waist like a Lungi and tucking a coloured kerchief into the waist. He was having a good wrist watch with a golden wristlet. He was using light wooden slippers for his feet. When he was walking he appeared to be flying in the air above the ground. Sometimes he used to take lunch with the mediums in the yoga school Lodge. He was sitting on a big wooden plank in the row of mediums and was taking food from a silver plate.

He was eating frugally. He had a habit of taking coffee frequently.

Master was treating all his Mediums with equanimity. Whenever his mediums or their close people were ill and when the mediums used to send a telegram informing about the same, Master used to Reply Saying ‘Adjusted’. Thereby informing that they are treated from the problem and will be getting normal health. In the case of our brother it happened like this many times. After he started the yoga practice he never took any medicine. In the daily life of Mediums, if any difficulties arose by mere remembrance of Master they used to be cleared and peace of mind restored.

In the Yoga School there were some Mediums who were conducting the activities under the orders of Master CVV and in his presence. Among them the chief person was Sri Radhakrishna Pillay. He had a short stature and appearing like a golden sparrow, pleasantly giving advices and directions to the attending mediums. He was soft natured. Another one was Sri D.Mahadevayyar. He had a calm going attitude and was obedient to Master. Two more persons were – Master CVV’s eldest son Sri C.V.Venkata Rao and Sri Satchidandendra Saraswati, who was a Yatindra (*sage or sanyasi*). There were some more hailing from Kumbakonam.

From Andhra the first Medium was Sri Potaraju Narasimham. He worked as a Professor of Philosophy in Presidency College, Madras and then in Kumbhakonam Government College. For a long time he managed to spend larger period in Kumbhakonam to be in the presence of Master CVV. Later on through him my brother, and in due course of time Prayaga Raghavaiah, Bhagavathula Somayajulu, G.Lakshmayya, Dr.T.Janakiram, Professor A.Narasinga Rao, Prattipati Sobhanachalam and his brother Satyanarayana Rao, Dr.Venkataranga Nayudu, P.Chenchayya, Vavilakolanu Venkata Ramana Rao, Vepa Ramesam, Valluri Suryanarayana Rao, Guduru Lakshmana Rao and many others. These Mediums Numbers ultimately reached about 750. Now many of them are no more alive and only a few surviving can be counted now.

Master CVV started Yoga in 1910 with the appearance of Halley’s Comet and conducted up to 1922 when he left his physical body. After Master’s disappearance many of his Mediums became disillusioned for some time. One of the Mediums - Sri N.R.B.V. was reading an ancient Nadi Grantha (Palm Leaf Nadi Manuscript) written by one Kaka

Bhujandar, ancient sage foretelling the Yoga of Master CVV. The Grantha was in a poetic form and revealing many interesting facts of the Yoga. The book was explaining the Life and other facts of Master CVV and other Mediums. The readings created a New Enthusiasm about the Yoga and its Fulfilment. At the same time Sri Prabhakara Sastri, Sri Mynampati Narasimham and Sri Unnava Lakshminarayana were continuing the Yoga Practice with unflinching Faith and inspiration in their own ways and were introducing the Yoga to a large number of new followers. Many of these new followers of yoga are spread over Guntur, Krishna and other areas of Andhra now.

### The Principles of Yoga and Intention:

The Creative Universe is now in Evolutionary Stage. The Ultimate Aim of this Evolution is 'Attainment of Eternity' or 'Deathlessness'<sup>a</sup>. That is Jivatma's 'Independence'<sup>b</sup> from Death and Attainment of

'Perfection'<sup>c</sup>. All these are Synonymous words for the same 'Intention'<sup>d</sup>. This State or Condition has not been attained by anyone till date. This will not be limited to any individual alone. If anyone obtains the state it will be extended to all the human beings and that state will be attainable through this Bhrikta Rahita <sup>a</sup> 'అమృతత్వము'

(Amritatvam); <sup>b</sup> 'జీవాత్మ స్వాతంత్ర్యము' (Individual Soul's Independence); <sup>c</sup> 'పరిపూర్తి' or

'నెఱవేర్చుట' (Paripoorthi or Neraverchuta); <sup>d</sup> 'ఆశయము' (Aasayamu); have attained

highest level of Evolution will be eligible for the 'Eternity of Taraka Rajayoga system alone. In the Living Universe Human Beings who Life' or 'Mokshamu'<sup>e</sup>. That state will be attained here and now. This eternity should be obtained in the Living stage only and not after death. This is because of the desire of the present living beings. Originally the Prana Sakthi <sup>f</sup> and Jivatma <sup>g</sup> (Individual Life Atom) - were both from a Single Entity. These two during course of Evolution became two Entities. While Sakthi is only Force, Jeevatma has a Physical body. In the Future Course of evolution both these Entities should become United and settle together on this Earth. That will be Establishment of Amritatvam. When this happens Man will be Full of Prajna (Intelligence and understanding) and manifested with Self Glowing. Before this takes place there will be changes in the Shape, Conditions and Movements of the Earth and also changes in the other Planets of the Solar System. The ultimate Aim of the Creation is the Emergence of a Completely Integral and Independent Human Beings. If it is not so, there will be no meaning in the Physical and Biological evolution taking place in the Creative Universe. The Entire Living beings are having a Deep Desire for Eternal Living and Finding Solutions for Preventing Death and Accidents.

Ultimately Human Race <sup>e</sup> 'మోక్షము' (Final and eternal happiness); <sup>f</sup> 'ప్రాణ శక్తి' (Life force); <sup>g</sup> 'జీవాత్మ'.

Should Exist as Universally Independent, Powerful and be Self Sufficient. That will be Moksha<sup>m</sup>. Man since ages is struggling and making so many efforts in several ways for this Ultimate Result. This will not be Possible through Human Efforts alone. According to the Explanation of Master CVV – "On Orders of 'Ishwara' (Universal Soul or God) which is called as 'Origin No.1', Master CVV Called as 'Origin No.2' is making Efforts on this Earth Towards this Ultimate Intention. This Effort is called as Bhrukta Rahita Taraka Raja Yoga. The Centre for Human Existence and Living is 'Kundalini' in the Human Body. In Kundalini the 'Sanskara' from Previous Lives ('Purva Janmas') of the Individual 'Jivatma' is

manifested. The Kundalini has already passed three Stages of Development and is now in the Fourth Stage. Kundalini is presently revealing Purva Janma's Sanskara only to some extent as required now. Under Master's bidding the outer cover 'Bhrukta' will be removed (Rahita). Then Kundalini will reveal its complete form. Kundalini will rise and cross the Six Chakras (Shatchakras), merging through Sushumna Nadi and reach 'Sahasrara' Chakra. Then Human body will be transformed from Physical level to the Heavenly (Eternal) Level. There will be Unity in Diversity and Integration. All these are possible Master CVV's Yoga Instructions. There are many difficult to comprehend instructions of Master CVV. Those instructions were acting like seeds in the minds of the Mediums. They may sprout in those who patiently follow the Practice of the Yoga System. This was the general belief of the Sincere and Serious Mediums. My Brother had Firm belief of Himalayan Dimensions in the Yoga System of Master CVV. He continuously practiced the Yoga system and developed unwavering Self Confidence. Since by nature he was sympathetic to the others and concerned with their well-being, he was praying for their relief. For achieving Eternity a sound and Healthy body is essential and so he was trying for the Relief of the sufferers and making them practice Yoga with belief. On account of his Continuous Occupation with Yoga activity and Treatment he found Literary and Historical Research pursuits uninteresting. Otherwise his Position in the Literary and Historical studies would have been Supreme.

The last days of my Brother's in Madras Life were spent in House No.4 of Venkataranga Pillai street in Triplicane. Before moving into the House his activities of Treatment through Prayer have been started. But at this house his activities were intensified. People with illnesses used to come and join him for Prayer in the mornings and evenings. Along other normal persons they were sitting in front of him and thinking of Master CVV, closing their eyes and calmly observing what was happening in their body during prayer. They were finding that some force was entering their body and due to the effect of the same some changes were occurring in their body and some relief was coming. Some thoughts were also coming to their mind. For some persons their hands used to rise and getting into folding position (Known as Namaskaram Mudra) without any effort. After their Prayer they used to narrate their observations and Sri Sastri used to give them some suggestions for rectification in their daily life. In this way after some time they were getting relief from their physical and mental illnesses and a new enthusiasm in Prayer. Many new Practitioners of Yoga joined in this way at Madras and later on at Tirupati where Sri Sastri moved.

While brother was living at Venkataranga Pillay Street, Prof. Vissa Appa Rao was working in Presidency College and residing at Nallathambi Street nearby. Because of the ill health of his wife Prof. Appa Rao started visiting my Brother for Prayer Treatment. The Prayer visits turned into a long lasting Friendship between them. During his Leisure times Sri Appa Rao used to spend maximum time with my Brother and regularly participate in Prayer Meetings. They used to discuss Yoga and Treatment. Later on their association turned into a Family Relationship between them

through the marriage of Dr.Ramachandra Rao, Eldest son of Sri Appa Rao with Chy.Sow.Lalita, Eldest Daughter of Sri Sastri. The marriage took place in Vijayawada in May 1938 in the presence of many people at Vijayawada. Since Sri Appa Rao had Devotion and Belief in my Brother he sang the following Poem at the Marriage Reception in Praise of my Brother. This Poem was a Suitable Modification of a Poem from Popular Telugu Classic 'Andhra Mahabharatam'<sup>5</sup>. See Poem below:

**Telugu Poem:** మ. “జలజాత ప్రభావాదులున్ మనములో చర్చించి భాషావళిన్  
పలుకన్ లేని ప్రభారాహ్వయ పరబ్రహ్మంబు మా ఇంటిలో  
చెలియై మేన మరందియై సచివుడై చిత్ర ప్రియుండై మహా  
ఫల సంధాయకుడై చరించుటది మా భాగ్యంబు విప్రోత్తమా”

**English Translation of Prof. Appa Rao's Modified Poem:**

*“Parabrahma named as Prabhakara, who cannot be described in words  
Even after deep mental contemplation by Lotus born Brahma and others,  
is our Friend, born in our Family as our Sambandhi<sup>6</sup> (Brother-In-law),  
is our Confidential Adviser, a lover of Fine Arts, and living as a person  
Securing great results for us, is our Fortune Oh great Brahmana!”*

<sup>6</sup>Telugu Word 'Sambandhi' is a Synonym of – 'ViyyankuDu' (Brother-in-law)

The Poem above indicates the 'Guru Bhava' (Regard shown to a Teacher) of Prof.Appa Rao to my Brother. Even after his Retirement Prof.Appa Rao used to spend most of his time in the company of my Brother. In the last days of Sri Sastri also Prof. Appa Rao was with him.

There were many persons who were relieved of their illnesses through Prayer Treatment in the company of Sri Sastri. All those persons became long-time friends of Sri Sastri. Among them an important person was Sri Kotta Ramakotayya. He was one among very few persons who understood Sri Sastri correctly. Even after the 'Kanumarugu' (Disappearance) of Sri Sastri, his Telugu writing “Naati Sastri garu- Neti Sastri garu” (“Sri Sastri of those times and Sri Sastri of Present Time”), reflects his understanding and faith in Sri Sastri's Prayer Treatment approach. He describes Sri Sastri like a “Kelakula nunna Tangeti junnu”<sup>7</sup> (Telugu) (Honey comb jelly on a Tangedu Tree, which is readily appearing before eyes all the time). Another Person is Sri Kambhampati Satyanarayana Sreshti. He is also having immense faith and bhakti (devotion) to Sri Sastri. When he was ill he went for Treatment to Sri Sastri at Triplicane, Madras and after regaining health he joined Sri Sastri's Prayer Gatherings regularly. Similarly Sri Unikili Venkataraju, Sri Kotta Venkateswara Rao, Sri Satyanarayana Raju, Sri Pisupati Kondubhatlu, Sri Mallela Sitarama Sastri, and Dr.Vemuri Durga Nageswara Rao are the others. Sri Sastri had many close friends in the Mediums from Tamilnadu. They are Sri Pranatharthihara Ayyangar, Sri Narayana Ayyar, Sri Sankarayyar, Sri Raghunathayyar, Sri Padmanabha Mudaliar, Sri Ramachandran and others.

Even after he moved to Tirupati from Madras, his Prayer Treatment activity continued intensely. Except during his work period in Office, always he was surrounded by yoga friends normally. Now and then when some poets were visiting, there used to be a 'Kavita Goshti' (Telugu) (Poetry Conference). In his house both during morning and evening hours about 20 friends used to assemble for Prayers. After the Prayer Sri Sastri used to discuss the yoga experiences of some attendees and also he was talking about yoga related topics. Among the regular attendees were Sri Paramatmuni Radhapati. Sri Kocchi Venkateswara Rao, Sri Singaraju Satchidanandam, Sri Timmavajhula Kodanda Ramayya, Sri Udayagiri Srinivasacharyulu and now and then Sri Ramachandracharyulu. There were also persons – male and female - coming from outside Tirupati for Prayers and Treatment.

<sup>+</sup> A popular Proverb known as 'Saameta' (సామెత) in Telugu. See >> 'Tangedu' plant

[https://en.wikipedia.org/wiki/Senna\\_auriculata](https://en.wikipedia.org/wiki/Senna_auriculata)

<sup>m</sup> Final and Eternal Happiness. <sup>s</sup> There was a typographic error in the Original Text of this Article.

*The Telugu Classic was "Srimadandhra Mahabagavatam" written by Bammara Potana, a Saint Poet (1450-1510). It was a translation of Sanskrit work "Bhagavatha Purana". For more Information - Please Refer to Articles - 4.11 The Unforgettable Great Man: Our Brother-in-law Sri Appa Rao and 4.13 "Jalajaata Prabhaavaadulun" Vyaakhyaanam - in this Publication.*

I will narrate a happening in 1933 as I know of it, as an example of his Yoga Treatment. Those were the days of my Mother undergoing yoga treatment for Cancer in her Digestive system at Madras. One day I was going to Vijayawada Railway Station to board a train to Madras, to visit my mother. There at the station I met a friend who was also a relative and working as an advocate, from Bandar (Masulipatnam). He was looking very lean and weak, without any enthusiasm. I questioned him about his condition and enquired where he was going then. He revealed that he was suffering from colic pain in the stomach and all the doctors in his place opined that the medicines will not be curing his chronic problem and advised him to get

An Operation at Madras. In view of their advice he was going to Madras and getting an operation at the

General Hospital. The same night he boarded the Madras Mail and the same Coach along with me. Next day

Morning after getting down the train at the Madras Central Station he was trying to go somewhere in the City. I stopped him and advised him travelling alone in the weak condition and took him along with me to my Brother's place at Venkatarangapillai Street. I told him to take some rest at my Brother's place and then go wherever he likes. When we reached brother's house it was 7 am and many visitors were there to start Morning Prayer. We hurriedly finished our bath and we also joined for the Prayer with others. After the Prayer my brother enquired from my friend and about the place from where he came and his the welfare. He revealed that he came for an operation at the General hospital. Brother advised him to stay with us for two days and join for regular prayers. After that he can visit the hospital and undergo treatment there if he feels the necessity. After the

evening prayer he revealed that he felt some strange changes took place in his digestive track and he was feeling better and hungry. He took food comfortably along with us and had a sound sleep after many days of discomfort. Next day morning he had an encouraging Prayer session and revealed that he is feeling better and he recovered normal health. He announced that he need not go to the Hospital and he spent 15 days of Prayer Sittings with us. Later on he went back to his place happily. I am aware of Several Cases like this, but I am refraining from description here from fear of enlarging my Present article.

I would like to narrate one more incident of my personal experience here. In the end of 1933 while I was doing Medical Practice<sup>1</sup> at Vijayawada, a friend of mine (S.V.) was working as a quarry contractor at Tadepalli<sup>2</sup> near Vijayawada. His wife was suffering for quite some time with 'Nikkaaka'<sup>3</sup>, cough and sputum mixed with blood coming out. She lost her appetite for food and unable to sleep. X-ray showed that she was suffering from T.B. Many doctors already treated her with no avail. Then in desperation he requested me to treat her with medicine. I took pity on him and requested him to relocate her from Tadepalli to Vijayawada. He arranged for her stay in a house next door to mine. He also engaged assistants for her help. His wife was most of the time moving around our house and joining us for Prayers regularly in the morning and evening hours. After two days she asked me to start treating her with medicine and injections. I asked her to take rest for some more time before doing so. One day later she revealed that she heard some voice in her prayer telling that Prayer is the way for her relief. After her arrival on her fourth day I announced that I will start giving medicines for her treatment. In reply she assured me that she will not take medicines, since she got a message that Prayer will cure her illness. She said that she already got some improvement and she will gladly continue this Prayer treatment! I was unknowingly delaying her medical treatment and then was led in the Right way of Prayer by Master CVV. I was only an instrument in leading her relief. She was able to sleep normally and after a month completely regained normal health and went back home happily with her Husband.

The above case showed me how by the Blessings of Master CVV we are led in the Right Path and Relief comes on its own by the Desire of Master CVV. Many suffering persons used to come to my Brother for Prayers. Since my brother was compassionate he was considering their problems as his own and praying for them. The visitors were experiencing some changes taking place in their own bodies and slowly getting relief from their illnesses. Since my Brother himself got his cures through Master CVV's Prayer he was <sup>1</sup>*Integrated Medicine of Allopathy and Ayurveda*; <sup>2</sup> *A hill area near Vijayawada and now coming under Amaravati, A.P.State Capital Region*; <sup>3</sup> *'Telugu' word meaning 'Excessive heat'.*

Telling the visitors that his contribution in their Relief was nothing and only the Blessings of Master led them to Relief. The mere remembrance of Master's Name is leading them in the Right Path.

Keeping his belief in Master CVV's saying that for attaining Eternity a healthy body without any worries of mind is essential, he was praying for the wellbeing of everyone around including family members and friends. Master CVV also said that Eternity should materialise for all human beings in the Universe, and keeping this in view my Brother was Praying for the wellbeing of all in the Universe. In his Life Time he was successful to a large extent in his efforts.

Some friends asked me to write an Essay on Brother's Yoga Life. While describing his personality, his nature and his Yoga activities along with my kinship with him, unknowingly my Essay digressed into an autobiography of mine. I beg pardon of Readers of this Essay for my digression.

*For more Information on the Food Tastes of Sri Veturi Prabhakara Sastri and Smt. Veturi Mahalakshamma – See*

*In this Publication: Article 4.16 Sweet Memories of my Mother: by Varanasi Sujata;*

*Article 4.9 An Angel of Peace: by Vissa Appa Rao (Junior).*

*For more Information on Telugu Words of Indian Vegetables, Fruits, Plants etc. See References below:*

1. [https://en.wikipedia.org/wiki/List\\_of\\_plants\\_used\\_in\\_Indian\\_cuisine](https://en.wikipedia.org/wiki/List_of_plants_used_in_Indian_cuisine)
2. <http://www.awesomecuisine.com/indian-vegetable-names-english-hindi-tamil-telugu-kannada>
3. <http://geetharaniakinapally.blogspot.in/2009/07/vegetable-names-telugu-to-english.html>
4. <http://recipetable.blogspot.com/2014/05/names-of-indian-spices-lentils-in.html>
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